

The Mercy of God Almighty, Part 8 - Romans 9:25-26 – August 26th, 2012

- Today's teaching will be part eight of a series I've titled; "The Mercy of God Almighty."
- Up to this point, Romans nine has been the source of many Biblical answers to a number of life questions, and today's text is no exception.
- By way of both a review and preview, I'm deeming it necessary at this juncture to quickly go through a list of all these life questions so far.

1. How can I have a heart for the lost? (Verses 1-2)

2. How can I love those who hate me? (Verses 3-5)

3. How can I know if I'm a true Christian? (Verses 6-9)

4. How can a God of love hate someone? (Verses 10-13)

5. Is God Unjust? (Verses 14-16)

6. Why do some people harden their hearts towards God? (Verses 17-18)

7. Do we have the right to question God? (Verses 19-21)

8. Why does God choose to do what He does? (Verses 22-24)

9. Does God love some more than others (Verse 25-26)

(25) As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one," (26) and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'"

- v25 Paul quotes the prophet Hosea saying that God will call Gentiles "my people" and that He will also call them "my loved one" as well.
- v26 He then says that this will happen in the very place where it was said, you're not my people, they will be called sons of the living God.
- Whenever it comes to passages like this in the Bible, I always like to inquire of the Lord as to why He would inspire the writer to record it.

- This inquiring of the Lord is even more important by virtue of how the Holy Spirit inspires Paul to quote the Old Testament prophet Hosea.
- So actually we have two questions on the table, the first of which is, why would Paul say what he says, and second, why quote from Hosea.
- In order to best answer these questions, and the question of God loving some more than others, we need to read the two Hosea passages.

Hosea 2:23 NKJV Then I will sow her for Myself in the earth, And I will have mercy on *her who had* not obtained mercy; Then I will say to *those who were* not My people, 'You *are* My people!' And they shall say, 'You *are* my God!'

Hosea 1:10 NKJV "Yet the number of the children of Israel Shall be as the sand of the sea, Which cannot be measured or numbered. And it shall come to pass In the place where it was said to them, 'You *are* not My people,' *There* it shall be said to them, 'You *are* sons of the living God.'

- Now having read the two passages from Hosea that the Apostle Paul quotes, we are now ready to answer three questions on the table.
- First, why does Paul say what he says here? I believe it's because he has to demonstrate just how merciful God is to Jew and Gentile.
- It's important to note that the focus is primarily on God's mercy, and not on both the Jew and Gentile being the recipients of God's mercy.

One commentator said it best this way; "These passages from Hosea 2:23 and 1:10 shows how merciful God is. God told the prophet Hosea to name one of his children *Lo-Ammi*, meaning "Not My People." Yet God also promised that this judgment would not last forever. One day Israel would be restored and once again be called sons of the living God."

- Here's what I'm thinking, it doesn't matter who you are, or, what you've done, you can have unfettered access to God's unending mercy.
- Not only can anyone receive this mercy from God, they can also become the people of God, which means that they're at par with the Jews.
- Needless to say, this would've been explosive and even scandalous for the Jews, who fancied themselves as being superior to the Gentile.
- This is evidenced by the "Siddur," which is a Jewish Prayer Book consisting of a morning prayer that is recited by the ultra-orthodox Jews.

It goes like this: "Blessed are you, Hashem, King of the Universe, for not having made me a Gentile." "Blessed are you, Hashem, King of the Universe, for not having made me a slave." "Blessed are you, Hashem, King of the Universe, for not having made me a woman."

- Some scholars suggest that the Apostle Paul was referring to an earlier version of this prayer in his writing of the epistle to the Galatians.

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

- What's interesting is, there are some scholars who believe that it's the other way around, in that the prayer was in response to this verse.
- Be that as it may and suffice it to say either way the bottom line is still the same it's a level playing field for everyone receiving God's love.

One commentator said it this way; "... outsiders, nobodies, non-existent so far as the Covenant was concerned, dead in trespasses and sins, without hope and without God in the world, lost and as good as dead in the far country. That is to say, they became Gentiles. And, the God whose word brings life to the dead brings outsiders inside, makes the unloved to be the objects of His love, and makes them sons of the living God."

William Newell - God's infinite [mercy] takes up those who were once called "dogs"—as compared with the "children"—nation of Israel, and gives them a *heavenly* calling: far above that of earthly Israel,—even when restored! "Sons of the Living God"—oh, let us give praise unto Him!"

- I want to close by sharing with you something that I do in my sermon preparation, because I think it will be apropos to our understanding.

T – True: Is the teaching true, is it truth?

A – Accurate: Are the references, quotes, information, etc. accurate?

L – Loving: Is the teaching one of God's love for us?

L – Liberating: Is the teaching free of legalism or does it lay a heavy burden on people?

Y – You: Is the teaching you? Has God ministered it "to" you, before He ministers it "through" you?